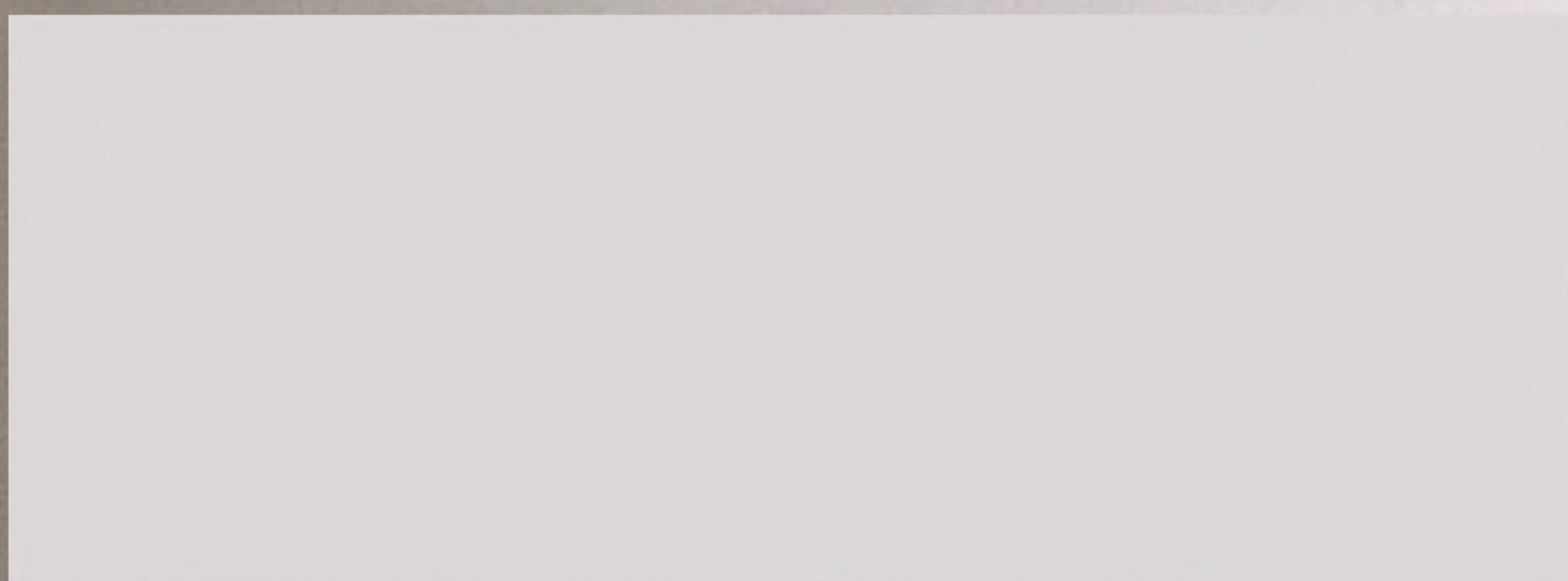


O TRAVELLER TO THE  
SACRED CITY OF  
MADINAH  
MUNAWWARAH



*Compiled By:*

*Abdur Rahman Ibn Hussein Kolia*

*Roshnee-South Africa*



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بسم الله الرحمن الرحيم

## FOREWORD

حامدا ومصليا ومسلما وبعد: رب يسر ولا تعسر وتمم بالخير يا فتاح يا

عليم وبك نستعين

All praise is due to Allāh, and may peace and salutations be upon our beloved Nabī Sallallāhu Alayhi Wasallam, his noble family and progeny, and his illustrious companions.

Every Muslim naturally has a deep-seated love for the sacred city of Madīnah Munawwarah and yearns to be there. For most people though, visiting Madīnah Munawwarah is a once-in-a-lifetime opportunity, and hard-earned money is spent in realising this dream.

The need was therefore perceived to compile this treatise so as to assist and educate the fortunate traveller to this sacred city. Despite its conciseness, the book is an authentic resource and an invaluable treasure, as it puts things into perspective. It also provides evidence from the Qur'an, and Hadīth, as well as from the practices of the Sahābah Radiallahu Anhum.

We pray to Allāh Ta'āla to accept this humble effort, and to make it beneficial for the fortunate travellers to the sacred city of Madīnah Munawwarah. Āmīn

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## CHAPTER 1

### MADINAH MUNAWWARAH – THE CITY OF OUR BELOVED RASUL SALLALLAHU ALAYHI WASALLAM

The significance and attachment to Madinah Munawwarah over the centuries can be gauged by the numerous books written on this subject. The first book written regarding the blessed city was written by Ibn Abi Thabit Al-A'raj Rahimahullah, who passed away in 197 A.H. To date, approximately 250 books have been written on the blessed city.

The strong bond and deep attachment to Madinah Munawwarah becomes more evident when we see some of the great scholars of Islam dedicating books to the mountains of Madinah Munawwarah, and others about its gardens and its historic date-plantations.

We also find a book compiled on the history of the sacred chamber of Nabi Sallallahu Alayhi Wasallam, and events relating to it.



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## CHAPTER 2

### RESPECT FOR MADĪNAH MUNAWWARAH AND THE SACRED GRAVE

It is incumbent upon the fortunate visitor, to express humility in all his affairs, and to display immense reverence for the sacred city of Madīnah Munawwarah throughout his blessed stay there.

IT IS REPORTED IN Sahih Bukhārī that Amīrul Mu'minīn, Sayyiduna Umar Radillahu Anhu reprimanded two people from Tāif in the following words, "Had you been dwellers of the city [i.e. Madīnah Munawwarah], I would have given you a painful lashing for raising your voices in the [sacred] Masjid of Nabī Sallallāhu Alayhī Wasallam. [Zurqānī alal Mawāhib, Vol. 12, Page 192] 🕌

IT IS REPORTED that Sayyiduna Abū Bakr Radiallahu Anhu said, "It is incorrect to raise one's voice in the presence of a Nabī, whether he be dead or alive." [Zurqānī alal Mawāhib, Vol. 12, Page 193] 🕌

IT IS REPORTED that Ummul Mu'minīn, Sayyidah Aayesha Radiallahu Anhā used to sometimes hear the sound of a peg being driven into the ground or a nail being knocked from the houses adjacent to the Masjidun Nabawī [Sallallāhu Alayhī Wasallam]. She would send a message to the household saying, "Do not cause inconvenience to Nabī Sallallāhu Alayhī Wasallam!" [Zurqānī alal Mawāhib, Vol. 12, Page 193] 🕌

**Note:** It is for this very reason that Amīrul Mu'minīn, Sayyiduna Alī Radiallahu Anhu had the doors of his home manufactured at Maṣānī', which is a distance away from the sacred Masjid. [Zurqānī alal Mawāhib, Vol. 12, Page 193] 🕌



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### CHAPTER 3

#### THE SIGNIFICANCE OF VISITING THE SACRED GRAVE OF NABĪ SALLALLĀHU ALAYHĪ WASALLAM

NABĪ SALLALLĀHU ALAYHĪ WASALLAM said, "My intercession is assured for the person who visits my grave." [Raf'ul Manārah, Page 280]

Shaykh Abdul Haqq Ishbīlī Rahimahullāh has declared this hadīth to be *Sahīh*. Imām Subkī Rahimahullāh has declared it to be *Hasan* or *Sahīh-Shifā-us Siqām* 🕌

IT IS REPORTED that Sayyiduna Bilāl Radiallahu Anhu once beheld Nabī Sallallāhu Alayhī Wasallam in a dream saying to him, "Why this estrangement, O Bilāl? Has the time not arrived as yet for you to pay me a visit?" Sayyiduna Bilāl Radiallahu Anhu awoke immediately grieved and afraid. He set out for Madīnah Munawwarah at once, and upon reaching the sacred grave, began sobbing and rubbing his face on the blessed grave. [Ibn Asākir Rahimahullāh has narrated it with a rigorously- authenticated chain of narrators].

Imām Subkī Rahimahullāh has written that it has been authentically proven that Sayyiduna Bilāl Radiallahu Anhu journeyed especially to Madīnah Munawwarah to visit the sacred grave of Nabī Sallallāhu Alayhī Wasallam. [Shifā-us Siqām, Page 52]

DURING THE REIGN of Amīrul Mu'minīn, Sayyiduna Umar Radiallahu Anhu, the Muslim.s were

experiencing a drought. Sayyiduna Bilal Ibn Harith Radiallahu Anhu went to the sacred grave of Nabī Sallallāhu Alayhī Wasallam and addressing Nabī Sallallāhu Alayhī Wasallam said, "O messenger of Allāh, request Allāh Ta'āla to send rain for your ummah as they are being destroyed."

This person was blessed with a vision of Nabī Sallallāhu Alayhī Wasallam in his dream. Nabī Sallallāhu Alayhī Wasallam said to him, "Go to Umar [Radiallahu Anhu] and convey my Salām to him, and tell him that the people will shortly be blessed with rain. Tell him to be careful and alert. When Sayyiduna Umar Radiallahu Anhu was informed about the dream he wept [out of joy] and said, "O my Lord, I will never fail except in that which is beyond me."

The chain of narrators is *Sahīh*. Hāfiz Ibn Kathīr, and Hāfiz Ibn Hajr Asqalānī Rahimahullāh have declared it as *Sahīh* in *Al-Bidayah*, and *Fathul Bari* respectively [i.e It has a rigorously authenticated chain of narrators].



## CHAPTER 4

### FACING THE BLESSED GRAVE OF NABĪ SALLALLĀHU ALAYHĪ WASALLAM WHILST ENGAGING IN DUĀ

The general etiquette of duā is to face the Qiblah. However, when visiting the sacred grave, one should face Nabī Sallallāhu Alayhī Wasallam whilst engaging in duā. If one has to face the Qiblah at this juncture, one's back will be towards Nabī Sallallāhu Alayhī Wasallam, which is indeed disrespectful towards his blessed personality. [Fadhā'il Hajj, Page 168]

Abu Ja'far, the Amirul Mu'minin, once had a debate with Imam Malik Rahimahullah in the Masjidun Nabawi. At the end, he asked Imam Malik, "Should I face the qiblah and engage in dua, or should I face Nabi Sallallahu Alayhi Wasallam whilst engaging in dua. Imam Malik Rahimahullah said, "Why would you turn your face away from Nabi Sallallahu Alayhi Wasallam, when he is the *wasilah* [means] for your prayer as well as your father Adam Alayhis Salam's prayer being accepted. Face Nabi Sallallahu Alayhi Wasallam and seek his intercession, perhaps Allah will accept his intercession for you." [Shifa-us Siqām, Page 154]

Most of the Mālikī, Shafi'ī, and Hambalī scholars view that one should face the sacred grave when reciting salām, as well as when one engages in duā. Imām Abū Hanīfah Rahimahullāh has quoted that Ayyūb As-Sukhtiyānī Rahimahullāh turned his back towards the

Qiblah and faced the sacred grave when he visited the Masjidun Nabawī. [Shifā-us Siqām, Page 153] †



## CHAPTER 5

### SUPPLICATING TO ALLĀH TA'ĀLA THROUGH THE MEDIUM OF NABĪ SALLALLĀHU ALAYHĪ WASALLAM

UTHMĀN IBN HUNAYF Radiallahu Anhu narrates that a blind Sahābī [companion] came to Nabī Sallallāhu Alayhī Wasallam and said to him, "Supplicate to Allāh to cure me." Nabī Sallallāhu Alayhī Wasallam said, "If you wish, I could supplicate to Allāh, or you could exercise patience upon this condition and that would be better for you."

The Sahābī said, "Supplicate to Allāh." Nabī Sallallāhu Alayhī Wasallam instructed him to perform a thorough wudhu and to supplicate saying the following words, "O Allāh, I implore You and beseech You through the medium of your messenger, Muhammad [Sallallāhu Alayhī Wasallam], the compassionate messenger. O Muhammad [Sallallāhu Alayhī Wasallam], I supplicate to Allāh using you as a medium for the fulfilment of my need. O Allāh, accept Nabī Sallallāhu Alayhī Wasallam's intercession on my behalf."

Uthmān Ibn Hunayf Radiallahu Anhu narrates that very shortly thereafter this Sahābī [Radiallahu Anhu] made his appearance, and it seemed as if he had never been blind ever. [Tirmizī Sharīf]

[The chain of narrators is rigorously authenticated. Many scholars of Hadīth have authenticated this hadīth, such as Imām Tirmizī, Imām Tabrānī, Imām Ibn

Khuzaymah, Imām Hākim and Imām Zahabī Rahimahumullāh].

IT IS REPORTED that when Sayyiduna Ādam Alayhis Salām committed the error, he supplicated to Allāh Ta'āla thus, "O Allāh, I beseech You to forgive me through the medium of Muhammad." Allāh Ta'āla said to him, "How do you know Muhammad, when I have not created him as yet?" Ādam Alayhīs Salām said, "O my Lord, when You created me, and blew life into me, I raised my head, and saw the statement, 'Lā ilāha illallāhu Muhammadur rasūlullāh' inscribed on the pillars of the Arsh [the throne of Allāh]. I realised at that moment that you would only attach the name of the most beloved of your creation to your own exalted name."

Allāh Ta'ala replied, "You have spoken correctly O Ādam. He is the dearest of my creation to me. Supplicate to me through his medium. I have forgiven you, and if it was not for Muhammad, I would not have created you."

[The chain of narrators of this hadīth is strong. At the least, this chain can be declared Hasan, and according to those scholars of Hadīth who regard Hasan as Sahīh, it would be classified as Sahīh].



## CHAPTER 6

### CONVEYING SALĀM ON BEHALF OF SOMEONE ELSE

It is widely known that Amīrul Mu'minīn, Umar Ibn Abdul Azīz Rahimahullāh used to send a rider especially from Syria to Madīnah Munawwarah, instructing him to convey Salām [salutation] to Nabī Sallallāhu Alayhī Wasallam on his behalf. [Shifā-us Siqām, Page 55, Imām Subkī Rahimahullāh] 🕌

## CHAPTER 7

### GREETING SAYYIDUNA ABŪ BAKR AND SAYYIDUNA UMAR RADIĀLLAHU ANHUMA AS WELL WHEN VISITING THE SACRED GRAVE

HĀFIZ ABDUR RAZZĀQ Rahimahullāh has narrated about Sayyiduna Abdullāh Ibn Umar Radiallahu Anhuma that whenever he returned from a journey, he would proceed to the sacred grave of Nabī Sallallāhu Alayhī Wasallam and say, "Assalāmu Alaykum, O messenger of Allāh. Assalāmu Alaykum, O Abū Bakr, Assalāmu Alaykum, O beloved father." [The chain of narrators is rigorously authenticated. Recorded in the Musannaf of Hafiz Abdur Razzāq Rahimahullah] 🕌



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## CHAPTER 8

### VISITING THE SACRED AND HISTORIC SITES OF MADĪNAH MUNAWWARAH

ZUBAYR IBN AL-MUNZIR Rahimahullāh narrates from that his grandfather, Sayyiduna Abū Usayd Radiallahu Anhu, who had participated in the glorious battle of Badr used to say, "If my eyesight was restored, and you were to accompany me, I would show you the mountain pass from which the angels emerged on the day of the battle of Badr." [Tafsīr Qurtubī-Sūrah Aal Imrān – The chain of narrators has been authenticated in Subul Huda War Rashād as well as in Ad-Di'āmah]

**Note:** The above hadīth indicates that this Sahābī [Radiallahu Anhu] would have journeyed to Badr, which is over a 100 miles distance from Madinah Munawwarah, in order to revisit the glorious site of the battlefield of Badr. The next narration narrates an incident about the pious Caliph, Harūn ar-Rashīd Rahimahullāh.

WĀQIDĪ RAHIMAHULLĀH [207 H] narrates, "Amīrul Mu'minīn, Harūn ar-Rashīd [193 H] once set out to perform Hajj. During this journey, he travelled to Madīnah Munawwarah as well. Whilst in Madīnah Munawwarah, he said to Yahya Ibn Khālīd [190 H], "I am searching for a person who is well-acquainted with Madīnah Munawwarah and its historic sites, somebody that would be aware of the details regarding the descending of Jibrīl Alayhis Salām, and where he would

enter from upon Nabī Sallallāhu Alayhī Wasallam, as well as knowing the resting places of the great martyrs."

Yahya Ibn Khālīd made enquiries, and everybody directed him to me. He then sent for me, and when I came to him, which was after the Asar salāh, he said to me, "O Shaykh, the Amīrul Mu'minīn, May Allāh honour him, desires that you perform Esha salāh with us in the Masjid, and then take us on a tour of the sacred sites of Madīnah Munawwarah and the place where Jibrīl Alayhis Salām used to come from.

Waqidī Rahimahullāh narrates, "After completing the Esha salāh, I noticed that torches had been arranged, and I saw two people seated upon donkeys. Yahya called out, "Where is the guide?" I said, "Here I am." I then proceeded to direct them towards the place from where Jibrīl Alayhis Salām used to come. They alighted from their conveyances, performed two raka'āts [units] of salāh at that spot and supplicated to Allāh Ta'āla. We then proceeded, and I journeyed with them to every one of the sacred and holy sites of Madīnah Munawwarah. They would perform salāh and engage in earnest supplications at these sites. We continued with this tour throughout the night, and at the time of Fajr salāh we returned to the Masjid. [Tabaqātul Kubrā, Ibn Sa'd, Vol. 5, Page 493] 🕌



## CHAPTER 9

### SEARCHING FOR AND OBTAINING BLESSINGS FROM SACRED SITES BY PERFORMING SALĀH THERE

MŪSA IBN UQBAH Rahimahullāh narrates, "I saw Sālim Ibn Abdullāh Rahimahullāh seeking out specific places for performing salāh [on the route to Makkah Mukarramah]. Sālim Rahimahullāh narrated that his illustrious father, Sayyiduna Abdullāh Ibn Umar Radiallahu Anhuma used to perform salāh at these spots, as he had witnessed Nabī Sallallāhu Alayhī Wasallam [coincidentally] performing salāh there." [Sahīh Bukhārī, Book 8, Chapter 89, Page 113] ❦

Note: In his Sahīh, Imām Bukhārī Rahimahullāh has written a chapter concerning this practice of Sayyiduna Abdullāh Ibn Umar Radiallahu Anhuma. Sayyiduna Abdullāh Radiallahu Anhu would always perform salāh at those spots where Nabī Sallallāhu Alayhī Wasallam performed salāh on his farewell Hajj journey. This was for the sake of acquiring blessings from those portions where Nabī Sallallāhu Alayhī Wasallam had placed his blessed feet. It was also an expression of his fanatical love for Nabī Sallallāhu Alayhī Wasallam.

ABŪ MŪLAZ RAHIMAHULLĀH narrates that Sayyiduna Abū Mūsa Ash'arī Radiallahu Anhu whilst on journey stopped at a place between Makkah Mukarramah and Madīnah Munawwarah. He performed two raka'ats of Esha salāh. He also performed asr salāh in which he recited a hundred

verses of Sūrah Nisā'. He then remarked, "I have neither failed in placing my feet on the exact spot where Nabī Sallallāhu Alayhī Wasallam had placed his blessed feet, nor have I failed in reciting that which Nabī Sallallāhu Alayhī Wasallam had recited [whilst on this spot]. [Sunan An-Nisa'i, Vol. 1, Page 251-Qadīmī Kutub Khānah] ❦

IBRAHĪM IBN ABDUR RAHMAN Ibn Abdul Qārī Rahimahullāh narrates that he saw Sayyiduna Abdullāh Ibn Umar Radiallahu Anhuma placing his hands on that area of the pulpit where Nabī Sallallāhu Alayhī Wasallam used to sit, and then passing his hands over his face. [Tabaqāt Ibn Sa'd, Vol. 1, Page 196] ❦

YAZĪD IBN ABDULLĀH Ibn Qusayt Rahimahullāh narrates that he witnessed some of the companions of Nabī Sallallāhu Alayhī Wasallam, when the Masjidun Nabawī was empty, holding onto that bare pommel of Nabī Sallallāhu, Alayhī Wasallam's pulpit, which is closer to the blessed mausoleum with their right hands, and then engaging in duā whilst facing the Qiblah. [Tabaqāt Ibn Sa'd, Vol. 1, Page 196] ❦

IMĀM AHMAD IBN HAMBAL Rahimahullāh was once asked his view regarding touching the structure encircling the beloved grave of Nabī Sallallāhu Alayhī Wasallam, and kissing it, and he did not regard it as being wrong. His son, Abdullāh Ibn Ahmad Rahimahullāh has narrated the view.



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If someone asks why did the illustrious Sahābah Radiallahu Anhum not behave in this manner, it will be said that the Sahābah Radiallahu Anhum had the good-fortune of seeing Nabī Sallallāhu Alayhī Wasallam alive, and frequenting his gathering to their hearts satisfaction. They kissed his blessed hands and almost fought with one another to gain some of the water that dripped from his beloved body whilst he was performing wudhu. They also distributed strands of his blessed hair among themselves during the farewell Hajj. When Nabī Sallallāhu Alayhī Wasallam expectorated, his blessed phlegm was sure to fall in one of their hands, and they would wipe this on their faces. As for us, who have not been so fortunate to acquire those blessings, we will cling on to the enclosure around his blessed grave, grasp it, touch it and kiss it. [Mu'jam Ash-Shuyūkh liz Zahabī Rahimahullāh, Page 73] 🕌

## CHAPTER 10

### VISITING QUBĀ' AND ITS HISTORIC MASJID

SAYYIDUNA ABDULLĀH IBN UMAR Radiallahu Anhuma narrates that Nabī Sallallāhu Alayhī Wasallam used to visit the Masjid in Qubā' every Saturday. He would either travel on a conveyance or walk. [Sahīh Bukhārī, Book 20, Chapter 4, Page 233] 🕌

Note: Nabī Sallallāhu Alayhī Wasallam used to visit this Masjid every Saturday. Hence, the visitor in Madīnah Munawwarah should grab the opportunity to do so, during his sojourn in the beloved city.



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## CHAPTER 11

### A VISITORS GUIDE TO JANNATUL BAQĪ' [CEMETARY OF MADĪNAH AL- MUNAWWARAH]

#### GRAVE OF SAYYIDUNA AQĪL IBN ABĪ TĀLIB RADIĀLLAHU ANHU

Located 40 metres from the south-western gate are the following graves:

1. The grave of Sayyiduna Aqīl Ibn Abī Tālib Radiallahu Anhu
2. The grave of Sayyiduna Sufyān Ibn Hārith Ibn Abdul Muttalib Radiallahu Anhu.
3. The grave of Sayyiduna Abdullāh Ibn Ja'far at-Tayyār Radiallahu Anhuma.

#### GRAVES OF THE WIVES OF NABĪ SALLALLĀHU ALAYHĪ WASALLAM

Around five metres from the grave of Sayyiduna Aqīl Radiallahu Anhu, and standing on the paved passage way, one finds the graves of the wives of Nabī Sallallāhu Alayhī Wasallam. They are located to the south of Aqīl Radiallahu Anhu's grave.

1. Ummul Mu'minīn, Sayyidah Aayesha Bint Abi Bakr Radiallāhu Anhā
2. Ummul Mu'minīn, Sayyidah Sawdah Bint Zam'ah Radiallahu Anhā
3. Ummul Mu'minīn, Sayyidah Hafsa Bint Umar Ibn al-Khattāb Radiallahu Anhuma

4. Ummul Mu'minīn, Sayyidah Zaynab Bint Khuzaymah Radiallahu Anhā
5. Ummul Mu'minīn, Sayyidah Ummu Salmah Radiallahu Anhā.
6. Ummul Mu'minīn, Sayyidah Juwayriyyah Bint Hārith Radiallahu Anhā
7. Ummul Mu'minīn, Sayyidah Ummu Habībah Radiallahu Anhā.
8. Ummul Mu'minīn, Sayyidah Safiyyah Bint Huyay Radiallahu Anhā.

Sayyidah Khadījah and Sayyidah Maymūnah Radiallahu Anhuma were not buried in Madīnah Munawwarah. The first was buried in Makkatul Mukarramah, and the second in *Sarif*, about six miles from Makkatul Mukarramah.

#### THE GRAVES OF NABĪ SALLALLĀHU ALAYHĪ WASALLAM'S DAUGHTERS

About 10 metres from the graves of Nabī Sallallāhu Alayhī Wasallam's wives, and to the left of the site are found the graves of the daughters of Nabī Sallallāhu Alayhī Wasallam.

1. Sayyidah Ummu Kulthum Radiallahu Anhā
2. Sayyidah Ruqayyah Radiallahu Anhā
3. Sayyidah Zaynab Radiallahu Anhā

#### THE GRAVES OF THE AHL-BAYT [RELATIVES OF NABĪ SALLALLĀHU ALAYHĪ WASALLAM]

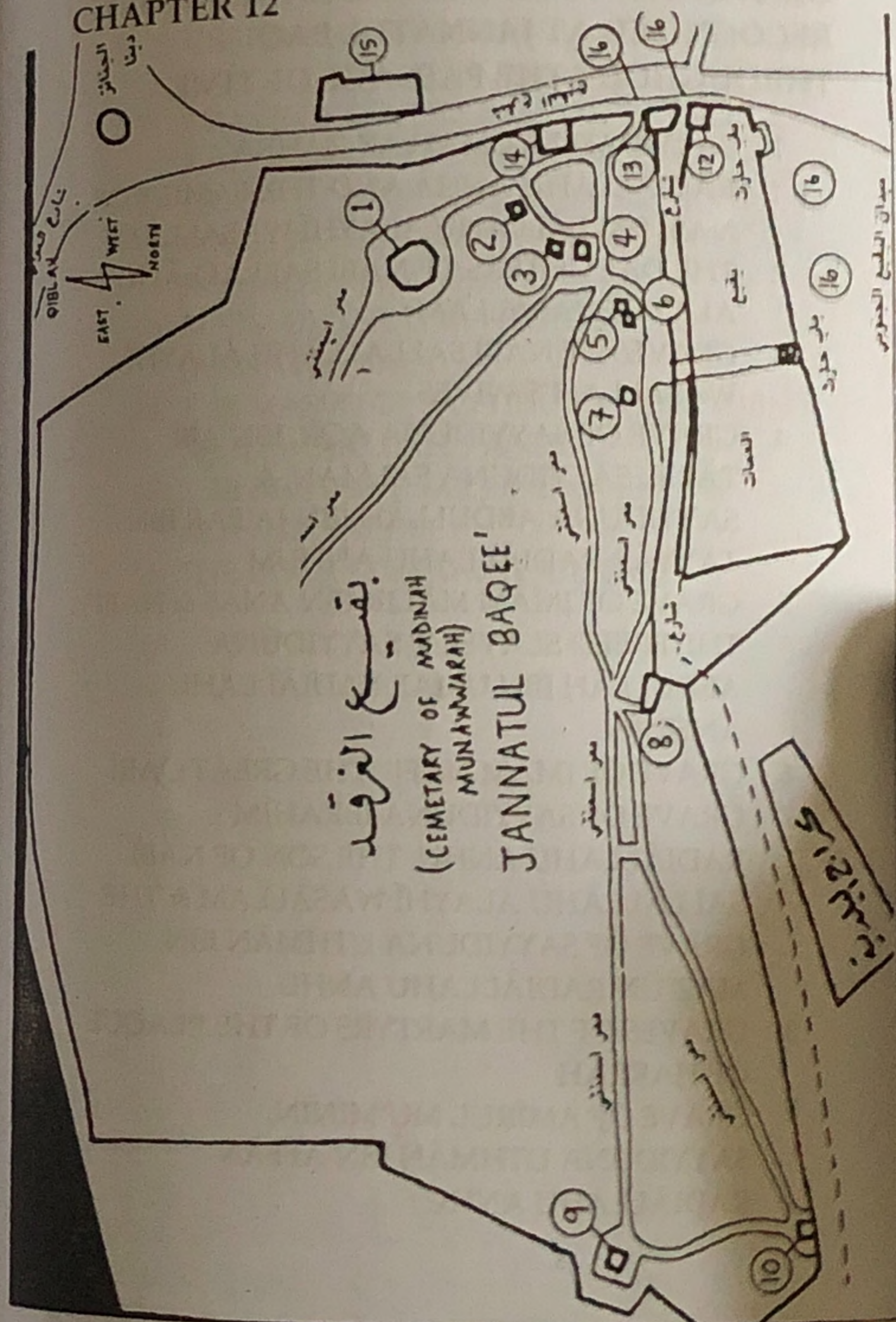
The site of the graves of some of Nabī Sallallāhu Alayhī Wasallam's relatives is located 25 metres south-east of



the site of the graves of Nabī Sallallāhu Alayhī Wasallam's daughters. It contains the graves of the following personalities:

1. Sayyiduna Hasan Ibn Abī Tālib Radiallahu Anhuma.
2. Sayyidah Fātimah Radiallahu Anhā, the daughter of Nabī Sallallāhu Alayhī Wasallam, and the queen of the women of paradise.
3. Muhammad Ibn Abī Bakr, Zainul 'Abidīn Rahimahullāh.
4. Sayyiduna Abbās Ibn Abdul Muttalib, Radiallahu Anhu, the noble uncle of Nabī Sallallāhu Alayhī Wasallam.
5. Zainul 'Abidīn, Ibn Husayn Ibn 'Alī Radiallahu Anhum.
6. Ja'far As-Sādiq Ibn Muhammad Al-Bāqir Rahimahumallāh.
7. The head of Sayyiduna Husayn Ibn Alī Radiallahu Anhuma.

## CHAPTER 12





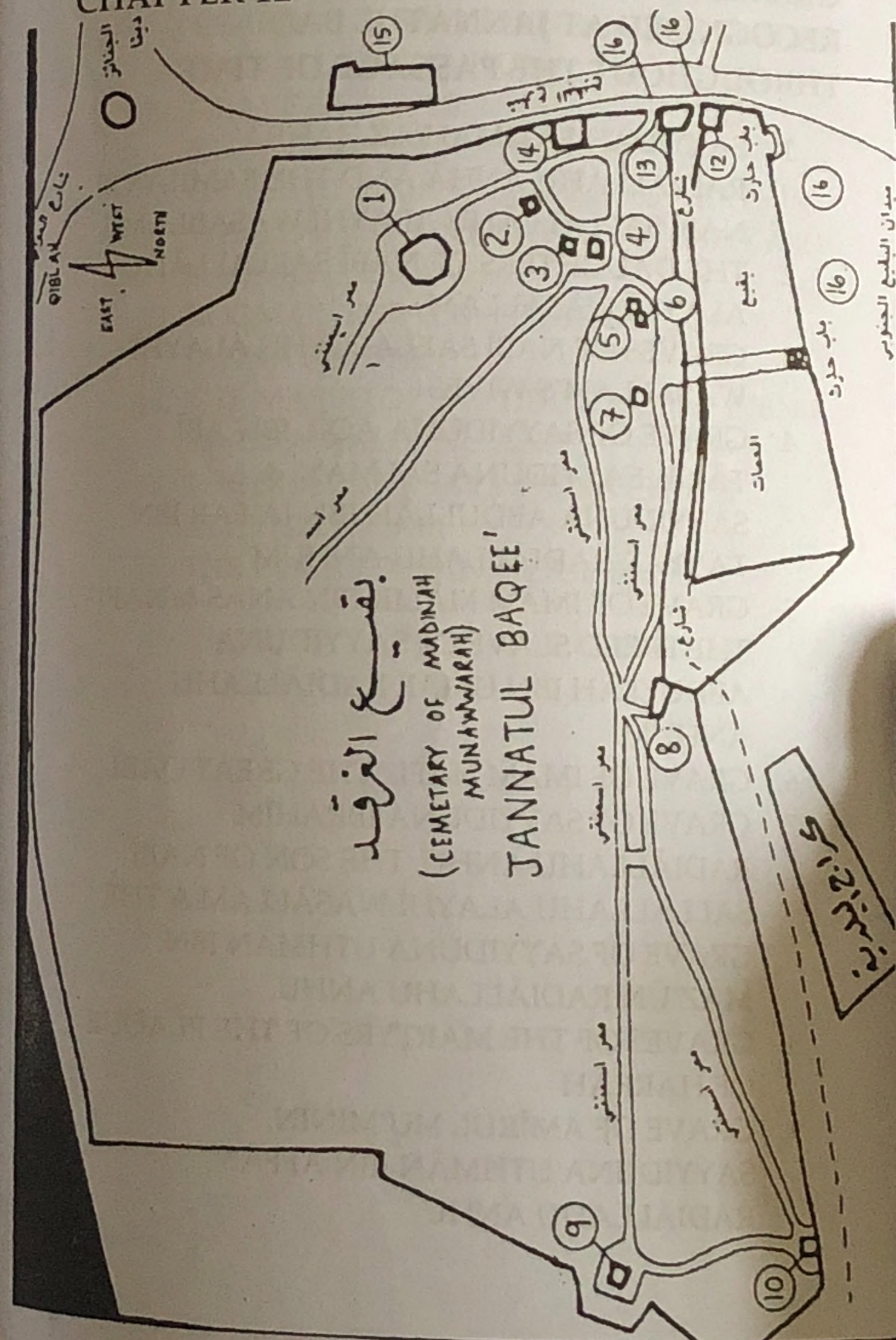
*O Traveller to the sacred city of Madīnah Munawwarah*

the site of the graves of Nabī Sallallāhu Alayhī Wasallam's daughters. It contains the graves of the following personalities:

1. Sayyiduna Hasan Ibn Abī Tālib Radiallahu Anhumā.
2. Sayyidah Fātimah Radiallahu Anhā, the daughter of Nabī Sallallāhu Alayhī Wasallam, and the queen of the women of paradise.
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6. Ja'far As-Sādiq Ibn Muhammad Al-Bāqir Rahimahumallāh.
7. The head of Sayyiduna Husayn Ibn Alī Radiallahu Anhumā.

○ Traveller to the sacred city of Madīnah Munawwarah

## CHAPTER 12





**GRAVES THAT HAVE BEEN UNANIMOUSLY  
RECOGNISED AT JANNATUL BAQĪ'  
THROUGHOUT THE PASSAGE OF TIME**

1. SAYYIDAH FĀTIMAH AZ-ZAHRĀ'  
RADIĀLLAHU ANHĀ AND THE FAMILY OF  
NABĪ SALLALLĀHU ALAYHĪ WASALLAM
2. THE DAUGHTERS OF NABĪ SALLALLĀHU  
ALAYHĪ WASALLAM
3. GRAVES OF NABĪ SALLALLĀHU ALAYHĪ  
WASALLAM'S WIVES
4. GRAVE OF SAYYIDUNA AQĪL IBN ABĪ  
TĀLIB, SAYYIDUNA SALMĀN, &  
SAYYIDUNA ABDULLĀH IBN JA'FAR IBN  
TAYYĀR RADIĀLLAHU ANHUM
5. GRAVE OF IMĀM MĀLIK IBN ANAS & NAFI',  
THE FREED SLAVE OF SAYYIDUNA  
ABDULLĀH IBN UMAR RADIĀLLAHU  
ANHUM.
6. GRAVE OF IMĀM NAFI', THE GREAT QĀRĪ
7. GRAVE OF SAYYIDUNA IBRAHĪM  
RADIĀLLAHU ANHU, THE SON OF NABĪ  
SALLALLĀHU ALAYHĪ WASALLAM & THE  
GRAVE OF SAYYIDUNA UTHMĀN IBN  
MAZ'ŪN RADIĀLLAHU ANHU.
8. GRAVES OF THE MARTYRS OF THE PLAQUE  
OF HARRAH
9. GRAVE OF AMĪRUL MU'MINĪN,  
SAYYIDUNA UTHMĀN IBN AFFĀN  
RADIĀLLAHU ANHU

10. GRAVE OF SAYYIDAH FĀTIMAH BINT  
USAYD AND SAYYIDUNA SA'D IBN MU'ĀZ  
RADIĀLLAHU ANHUMA.
11. GRAVE OF SAYYIDUNA ABŪ SA'EED  
KHUDRI RADIĀLLAHU ANHU
12. GRAVE OF NABĪ SALLALLĀHU ALAYHĪ  
WASALLAM'S AUNT, SAYYIDAH SAFIYYAH  
RADIĀLLAHU ANHĀ.
13. ROOM OF THE GRAVE-DIGGERS OF  
JANNATUL BAQĪ'
14. THE MASJID OF SAYYIDUNA UBAYY IBN  
KA'B RADIĀLLAHU ANHU
15. THE GRAVE OF SAYYIDUNA ISMĀ'ĪL  
ALAYHIS SALĀM.
16. THE DOORS OF JANNATUL BAQĪ'



## CHAPTER 13

### RAISING THE HANDS WHILST MAKING DUA' IN A CEMETARY

UMMUL MU'MINĪN, Sayyidah Aayesha Radiallahu Anhā one day said to some people, "Should I not narrate to you an incident regarding me and Nabī Sallallāhu Alayhī Wasallam?" They said, "Certainly." She said, "Once, it was Nabī Sallallāhu Alayhī Wasallam's turn to spend the night with me. Nabī Sallallahu Alayhī came home and took off his sheet. He then removed his shoes and placed them at his feet side. He then spread out his lower garment on the bed, and lay down to rest.

Nabī Sallallāhu Alayhī Wasallam then waited until he thought I had fallen off to sleep. He carefully took his sheet [donned it], and carefully wore his shoe. He then opened the door and shut it carefully.

I immediately put on my scarf, donned my veil, wore my trouser and began following Nabī Sallallāhu Alayhī Wasallam.

Nabī Sallallāhu Alayhī Wasallam walked until he reached Jannatul Baqī. He stood in the cemetery, and stood for a long time. **He then lifted his hands thrice.** Nabī Sallallāhu Alayhī Wasallam then turned around to leave, and I also set off. Nabī Sallallāhu Alayhī Wasallam began walking very fast, and I rushed on as well. He then began running, and I also ran. He sprinted and I as well, and I beat him to the house. I barely lay down, and Nabī Sallallāhu Alayhī Wasallam

entered. He said, "What is the matter, O Aayesh? Your stomach is rising [due to panting]."

She said, "Nothing." [When Nabī Sallallāhu Alayhī Wasallam left her home, Sayyidah Aayesha Radiallahu Anhā thought that Nabī Sallallāhu Alayhī Wasallam had decided to spend the night with one of his other wives, hence he was leaving. This fear caused her to follow Nabī Sallallāhu Alayhī Wasallam]. Nabī Sallallāhu Alayhī Wasallam said: "You'd better inform me, otherwise Allāh, the All-aware, the knower of secrets will inform me."

Sayyidah Aayesha Radiallahu Anhā narrates that she then related the incident to Nabī Sallallāhu Alayhī Wasallam. Nabī Sallallāhu Alayhī Wasallam remarked, "Was it your silhouette that I noticed in front of me?" She replied in the affirmative. She narrates that Nabī Sallallāhu Alayhī Wasallam struck her on her chest in a manner that caused her slight pain, and remarked, "Did you think that Allāh and His messenger would deal unjustly with you?"

NOTE: Imām Nawawī Rahimahullāh, the renowned commentator of Sahīh Muslim writes, that it can thus be deduced that from this Hadīth that it is mustahab to lengthen the supplication [duā], to supplicate repeatedly [as Nabī Sallallāhu Alayhī Wasallam lifted his hands thrice in duā], and to lift the hands whilst engaging in duā in the cemetery. It also proves that it is better to stand whilst making duā in the cemetery. [Sahīh Muslim, Book 4, Chapter 35] 🕌



## HONOURING THE HOLY QUR'ĀN

IMĀM DĀRAMĪ Rahimahullāh narrates that Sayyiduna 'Ikrimah Ibn Abī Jahl Radiallahu Anhu used to place the Holy Qur'ān on his face and he would exclaim, "This is the book of my Lord, This is the book of my Lord." [Reported in the Musnad of Imām Dāramī Rahimahullāh with an authentic chain of narrators] 🕌

IMĀM NAWAWĪ Rahimahullah writes, "The Muslims have unanimously agreed about the compulsion of protecting and honouring the Holy Qur'ān. If any Muslim were to throw the Holy Qur'ān into a rubbish bin, or dumping area, his action would cause him to become a kāfir [disbeliever]. The Shāfi'ī scholars as well as other scholars have declared it harām to use it, or any other religious textbook as a pillow. [At-Tibyān fī Ādābi hamalatil Qur'ān] ❦

و صلى الله تعالى علي خير خلقه محمد وآله وصحبه اجمعين ختم الله  
لنا بالحسنى هو مولانا نعم المولى ونعم النصير آمين  
والحمد لله رب العالمين  
٢٠ ذو الحجة ١٤٢٤ هـ

